

Christian Education

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EDITORIAL

There were certain outstanding features of the seventeenth annual meeting of the Council and the fourteenth annual meeting of the Association of American Colleges and their allied organizations.

We should thank God and take courage for the general acceptance of facts and watchwords like these:

The unity of the body and spirit in the midst of diversity of functions and tasks was never more manifest.

Schools and colleges which call themselves Christian should show vital cause for their claim. They can not depend on name or tradition.

Quality not quantity is the key-note of Christian education.

The main task of the Christian college and of the church workers in the universities is to build Christian character. We must learn how to do this.

There is no short cut to effective preparation for the work of the Christian teacher, minister and missionary.

The educational obligation of the churches extends from the cradle to the grave. We are just beginning to envision our task.

There can be no *complete education* without religion and no *complete religion* without education, for *the definition of each is the abundant life*.

R. L. K.

In view of Dr. O. D. Foster's leave of absence, there has been necessary delay in the printing of his annual report which would normally have appeared in this issue of CHRISTIAN EDUCATION.

THE SEVENTEENTH ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

RUTH E. ANDERSON

For the first time in the history of the Council the annual meeting was held outside of a great metropolitan center. There were many who felt that the choice of Atlantic City was a happy one and that it has distinct advantages over New York or Chicago as a meeting place.

On Monday morning, January 9, there assembled in the Chalfonte, the headquarters hotel, some fifty representatives of the constituent boards and visitors. The general theme of the meeting was built about the unique service which church colleges and schools, denominational foundations and university pastors may offer in pre-ministerial, pre-missionary, and pre-teacher preparation. The topics selected for presentation and discussion concerned the most vital issues in Christian education.

Dr. Frank W. Padelford's opening address as President of the Council was a distinct contribution in its keen analysis of the problems of the small Christian college and its challenging pronouncement as to their solution.

As pointed out so pertinently by Dr. Padelford, the time has come when the Christian college must justify its existence and base its appeal for support upon the distinctive service it can render—an education thoroughly permeated with Christian ideals in teaching, curricula, and administration.

The reports of the Executive Secretary, Dr. Robert L. Kelly, the University Secretary, Dr. O. D. Foster, and the Secretary for Finance, Dr. A. W. Anthony, were of unusual interest and significance. The need of delimitation so strongly stressed in Dr. Kelly's report last year was again emphasized, and progress reported in delimiting the operations of the Council itself with increasing activity among affiliated institutions. Dr. Foster devoted his report, at the suggestion of the Executive Secretary, to a concrete analysis of the problems and possibilities in the development of religious work in the state universities and normal schools. It was an intimate, unequivocal statement of what needs to be done in this field and how to do it, intended for the

members of the Council by whom it was much appreciated. Dr. Anthony gave an account of satisfactory progress in the Council's "Campaign of Perseverance," showing the wider interest and closer cooperation being secured among lawyers, trust and insurance companies in the promotion of wise public giving.

"Methods of Character Building in College and University" was the subject of addresses by President W. G. Clippinger, of Otterbein College, and the Reverend Jack Hart, of the University of Pennsylvania. Dr. Clippinger took the position, with which the members of this group were in thorough sympathy, that religion can and should be carried into the classroom; that "religion and morality must be conceived of as a *part of* and not apart from the life of the student." "Character is caught rather than taught" was the apt quotation which Mr. Hart used as his text. In the final analysis both speakers were agreed that the most potent influence of character building is the strong Christian personalities of teachers, administrators and student leaders. In this connection it is interesting to note that the Harmon Foundation attributes to "character failure" the greater part of the losses sustained from student loans. Miss Mary B. Brady, Director of the Foundation, spoke convincingly to this effect.

"Religious Education in the Colleges and Universities" was the theme of papers by President W. A. Harper, of Elon College, and Professor E. S. Boyer, of Dakota Wesleyan University. Both papers were based upon recent investigations made by the authors.

Other topics of interest were: "Student Life in Paris," by Dr. J. P. Cochran, pastor of the American Church in Paris; "Christian Education in the Near East," by Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund; the report of the Iowa City Conference by Dr. M. Willard Lampe, University Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A.; "The Functions and Programs of the Church Boards of Education," by Professor Paul Limbert, of Franklin and Marshall College (a brief review of his doctor's thesis on this subject); "The Episcopal Program of Adult Education," by the Reverend T. H. Ludow, Secretary of

Adult Education of the National Council of the Protestant Episcopal Church; "The Outlook for Christian Life Service," by Dr. Gilbert Lovell, Secretary for Recruiting of the Board of Christian Education of the Presbyterian Church, U. S. A.; and "Criteria for Board Appropriations," by the Board Secretaries.

Several of the denominational educational associations met during the week—the Methodists at the St. Charles Hotel, the Presbyterians, U. S. A., with some of the Southern Presbyterian leaders, at the Strand, the Reformed Church in the U. S., the Lutherans, the Congregationalists, the Disciples and the Friends at the Chalfonte. The common interests of these groups are indicated in the appearance of the same subjects on the various programs. Such were "The Junior College" or some phase of the movement, "Relations between the Colleges and the Board"; and "Surveys." As to surveys, the Lutherans had a report by Dr. Robert J. Leonard, of Teachers College, of the survey of their colleges now in process under his direction; the Presbyterians reported that Dr. C. C. McCracken, of Ohio State University, would undertake a survey of their colleges; the Methodists passed a resolution recommending that a survey be made of their institutions; and the Disciples discussed the publication of the surveys already made of most of their colleges by Dr. Reeves.

Thursday morning these associations joined with the Council in consideration of the theme, "The Opportunity of the Colleges to Contribute—to the Preparation of the Christian Teacher, the Minister and the Missionary," Dean E. D. Soper, of Duke University, Professor W. C. Bower, of the Divinity School of the University of Chicago, and Professor Daniel J. Fleming, of Union Theological Seminary, presenting papers on the three topics respectively. Each of these speakers expressed the conviction that a broad cultural training, such as is offered in a four years' liberal arts course, with relatively small attention to technical subjects, is the best basis of preparation for the vocations in question.

"Shall Religion and Education Be Divorced?" was the subject of addresses by Dr. James Moffat, of Oxford, Glasgow, and Union Theological Seminary, President Bernard I. Bell, of St.

Stephen's College, and Bishop Francis J. McConnell, of Pittsburgh. Although the theme was presented from different angles of approach the speakers were in practical accord in their analyses of the situation and the necessity of improving it. (These addresses will appear in a later issue of this magazine.)

Since the general secretaries of the constituent boards are honorary members of the Association of American Colleges, and a large number of the members of the denominational group hold membership in this organization, many of these representatives attended the annual meeting of the Association which opened with a banquet on Thursday evening. At this session the President of the Association, President Lucia R. Briggs, of Milwaukee-Downer College, chose as her subject, "The Student and the Administration." Dr. Henry Hodgkin, Secretary of the National Christian Council of China, gave an interesting account of present educational conditions in China. President A. Lawrence Lowell, of Harvard, the third speaker, took as his thesis the aim of the American colleges, which he conceives to be cultural rather than vocational education.

Other interesting topics discussed by the Association were: "The American Undergraduate Abroad," "Discovering Scholastic Aptitudes," "Encouragement of Scholastic Achievement," "Constructive Discipline," "The College Curriculum for Women," "The Elimination of Fraudulent Universities," and "What We Know about Character Education." The reports of the various standing commissions of the Association were received with much interest. The proceedings will be published in the Association *Bulletin*.

"Christian Education Week" at Atlantic City will long be remembered by those privileged to attend the 1928 meetings, as significant in setting up new goals and inspiring renewed endeavor in the cause to which all are committed.

THE FUTURE OF THE CHRISTIAN COLLEGE

THE PRESIDENT'S ADDRESS

FRANK W. PADELFORD

I had intended to break the precedent this year and omit the annual presidential address and I had so notified our Secretary. But at a recent meeting of the Executive Committee we engaged in a prolonged discussion of some of our problems, and the Committee requested that I should state some of these to you as reflected in the discussion. This I agreed to do. The other members of the Committee are not responsible, however, for the form which these statements take.

Our Christian colleges fall into two distinct categories, though it is not always easy to determine the line of classification. On the one hand there is that considerable group of institutions founded by the Christian church which, through the generosity of friends and alumni, and as a result of good management, have obtained a position of strength and stability, so that they may adjust themselves to changing conditions, and so that a future of indefinite length is assured to them. They are a fixed element in our educational system. On the other hand there is another and larger group of institutions also founded by the Christian church, which, though they have served their communities for a considerable period of time, have not as yet secured that degree of stability so that they are recognized as established factors in our American system. We speak of these as small, not merely in their student enrolment, but particularly in their resources.

What is to be the future of these small Christian colleges? I do not pretend that this is a new question, or that we have any unusual light upon it, but without doubt there are some new phases of this problem just now emerging and these demand our earnest attention.

The history of our Christian colleges is familiar to everyone. They were founded in a day when the whole field of higher education and most of that of secondary education belonged almost solely to the church. The state had not entered this realm and no one dreamed that it would. The title of the church in this field had scarcely been disputed through the centuries.

Then came the emergence of the state into this situation, and the theory of the obligation of the state to furnish free education to all the members of the democracy gained such rapid headway, and secondary and higher education under the auspices of the state developed with such rapidity, that the representatives of the church colleges began to ask what their future was to be, if indeed the future held anything for them. With the marked development of the state institutions many of the church colleges found themselves hard pressed to find students enough to keep their doors open. We can all remember—it seems as if it were but yesterday—how fifteen and twenty years ago practically every church college had to have its force of recruiters in the field to drum up a sufficiently large freshman class to enable the college to operate. It was a dark day and many a small academy and college were forced to close their doors.

Then came the world war and the tremendous incentives which grew out of it. The demand for higher education multiplied over night. The state institutions, with their increasing budgets and equipments, were not able to meet the demands and thousands of new students crowded into the church colleges, and it seemed that a new day had dawned for them. The students have not ceased to come. Most of these colleges have had more students than they could adequately care for. It has seemed to many, therefore, that the question of their future is finally settled.

But now there are new factor entering into the situation which again raise the question as to the future of these small church colleges. We are awaking to discover that their position is not so secure as we all dreamed. It behooves the friends of the church college to face these new facts very frankly. We cannot bury our heads in the sands much longer.

What are these factors? First of all there is the junior college. This institution is so new that in some parts of America people do not even know that it is here. But it is here, whether to stay or not nobody knows. It will be here long enough and strong enough to shake our whole educational system. We may shake our heads, raise our objections, and organize our broom brigades, but the junior college idea is sweeping in upon

us with remarkable rapidity and bids fair to sweep the entire land. In the State of Kansas, for example, which is almost exclusively an agricultural and rural community, there are already seven municipal junior colleges organized under the regulations of the state department of education. While the movement has not gained as much headway in the East as in the West, where the idea of state education is more universally developed, yet the East is already establishing many of these institutions in the larger cities. The movement is being aided and abetted by nearly every one of the great universities, most of which would like to debar freshmen and sophomores from their crowded campuses, if they could. It may not be many years before every considerable city will provide its junior college in as much a matter of course as it now provides its high school, and the district school will have added its junior college years. We may feel sure in our own minds that by this course we are going to rob our youth of a liberal college education, but the facts we must face.

What is to be the effect of this movement upon the small church college? No one can forecast with certainty. It looks, however, as if the small college would again be thrown back into the field of competition for students. Some colleges are already in this position. This will be due to the fact that many students who must now leave home for their college work will be able to obtain the first two years of such work in their local junior college and will not be forced to go away from home for these privileges. This loss to the small colleges may be offset by the increase in the total number of students seeking college education, and by the support of parents who prefer that their children should be sent away from home. That is an open question.

But will not the small college profit by an increased enrollment in its junior and senior classes from the graduates of these junior colleges? There is little prospect of this. On the other hand the development of the local junior college is almost certain to accentuate strongly the tendency, already distinctly apparent, for students to go directly from their sophomore year to their professional studies, which means to the university. The tendency in this direction is strong now, as everyone knows, despite

the raising of standards of admission by the Grade A medical schools and the high-standard schools of some other professions. There is a widespread conviction, growing in intensity, that young men are not getting into their business and professional careers early enough in life and that the process of preparation must be speeded up. The universities are encouraging this conviction and arranging their courses so as to eliminate much of the so-called cultural work. The colleges themselves have encouraged it by their pre-professional courses.

If, then, we have judged these present tendencies correctly, it is clear that the future of the small college is not yet assured, and that it may be forced again into the struggle to find an adequate number of students for its lower classes, and to find enough juniors and seniors so that it can afford to offer the advanced courses.

As another element in the situation we must recognize that we have not yet reached the maximum cost of education. The costs have been mounting steadily year by year. It seems at times as though we must have reached the peak, only to discover that there are higher mounts beyond us which we must attain. We have not reached the climax yet and no one knows when we shall. Just before the great war this Council issued a pronouncement that the minimum college must have at least \$300,000 of endowment to be recognized as standard by the lowest test. Now the North Central Association requires an endowment of at least \$500,000 or the equivalent, before it will recognize any college. These mounting costs are proving a great burden to the small colleges which find it increasingly difficult to secure sufficient funds for adequate financing. Following the war we had a great wave of generosity, unprecedented in our history, when it seemed comparatively easy to secure gifts for almost any institution, but that wave has certainly passed and the small institutions especially do not have the appeal which they once had. Every year, therefore, witnesses the loss of one or more of those colleges which have succumbed to the financial load.

Closely related to this financial problem is the ever present problem of keeping pace with the advancing demands of the standardizing agencies. True to their mission they are con-

stantly raising the standards of requirement and thereby of necessity making it more difficult for the small college to maintain an accredited position. Every year one or more of these colleges loses this standing and, once lost, it is almost impossible to regain it. The loss of this standing is almost certain to spell disaster. The rigid attitude of the agencies seems harsh and cruel to the loyal friends of the little institution, but we who are members of this Council are set first of all for honesty and integrity in education and, while we may have regrets to see some of our institutions shut out into the darkness, yet we cannot fail to approve the policy that demands that every institution which appeals to boys and girls for their precious years shall give an education which will stand the rigid test. We, above all men, must stand for this policy.

Without going further into an enumeration of the difficulties which face these institutions, we have perhaps set forth enough of them to make it apparent that the future of these small Christian colleges is not at all roseate, and that those of us who are set in places of responsibility for their future have serious problems to face. Nothing less than heroic efforts will save many of them; some of them cannot be saved at all.

But what are we to do, we who are responsible for these small colleges? First of all, we must face the facts and face them frankly and honestly. We have tremendous responsibilities for the future in our hands. We believe in Christian education; we believe in the Christian colleges, otherwise we would not hold the positions of trust and responsibility in which we have been placed. We have a responsibility to these colleges, but we also have a responsibility to our boys and girls who are seeking an education, and to our people who have money to invest in education and are looking to us for counsel. We cannot be determined in our courses either by our affection for the little schools in jeopardy or by our denominational ambitions. It seems to me that we are bound to make a careful, painstaking study and come to an unprejudiced decision regarding the small schools as to whether they have any real chance of prolonged service or whether in all human probability they must go the way of uncounted other schools which have not been able to survive the

strenuous struggle. And having come to our decision, we must stand by it. Have we, for example, any right to appeal to parents to entrust their children to schools which we know are not equipped to give an adequate education, simply because of our denominational pride or loyalties? Or have we any right to appeal to our people to invest their money in our schools unless we are ourselves convinced of the future of these institutions and their ability to give a real education. This is no place for a sermon, nor have I any commission as a preacher to my brethren, but I cannot refrain from pointing out that I believe that we have a tremendous responsibility upon us for clear thinking and honest acting in these matters just now.

Nothing that I have been saying is to be regarded as referring to that large group of Christian colleges which have thoroughly established themselves and which have acquired an endowment which assures their ability to give a worthwhile education and to acquire more funds as demands increase. Their future seems assured. I have reference to those many small schools with a restricted patronage and with funds so limited that we must pour into them a constant stream of denominational funds in order to keep them in existence. Just where the line of safety is to be drawn no one can say offhand, but every one of us is conscious that there are many of these institutions that are certainly over the dead line. It is the future of these that concerns us.

Having determined after a fearless facing of the facts which of the small colleges actually give promise of being able to survive and to give an education that is worth while, our next responsibility is to make clear to ourselves and to them what their distinctive mission must be, for a distinctive mission they must, in my judgment, have. We have no obligation, I take it, simply to maintain one extra college. The state having assumed the obligation to offer the opportunity of a college education to every boy and girl who is able and may wish to take it, we have no right to invest church funds greatly needed for other enterprises in these small colleges unless they are rendering a distinctive service which the state schools do not and cannot render.

It is unnecessary for me to say to this group that the one distinctive service which these schools can render is to give an

education that is emphatically Christian. It was for this purpose, of course, that they were founded. But how many of them are failing to render any such service to-day? We are constantly taunted with the inquiry as to how these Christian colleges differ from any other colleges and we have to confess that many of them do not materially differ at all. We are all conscious that most of these schools have patterned as largely as they can after the large independent and state schools and have lost many of the features that once made them different. This we say in no censorious spirit, for we recognize the competition which they have had to face, but in attempting to meet that competition they have overlooked the element that might have assured their success. Not until these colleges recognize that fact is there any hope for them.

I do not need to define to this group of people what is meant by a Christian education, but we do need to make clear to some of these colleges that the mere inclusion of courses in Bible and religious education does not of necessity make the education of that college distinctly Christian. There must be vastly more than that. The whole education which the institution gives must be permeated with the Christian spirit and all the courses must be given from the point of view of the Christian philosophy of life. The effort to define what we instinctively feel to be essential to a Christian college is almost sure to end in disappointment. Woodrow Wilson was once asked to define it and he replied, "A four-horse team can be driven through any formal statement you can make of the purpose of your college. Safety lies in depending on the original impulse." The original impulse of the founders of these Christian colleges remains perfectly clear—what they wanted was to furnish an environment in which seekers after truth might pursue their search under the guidance of men who had come to know the truth by a personal experience and who had a passion to help men find the truth which had set them free. Such an environment they thought of as a Christian school. They felt sure that it would be permeated by a spirit of reverent scholarship and devotion to high ideals. They were certain that every supposed new discovery would be tested by applying to it the touchstone of the truth as revealed in Jesus

Christ. This is an education that would be distinctive and would justify the maintenance of the institution which gave it. These facts we must make clear, I think, to these colleges, for only as they accept them as their *raison d'être* can we justify their appeal to the church for funds or are they likely, much longer, to secure the money which will enable them to continue in the competition. For colleges that are thus emphatically Christian there is a very real reason for existence and they ought to demand generous support. Certainly there never was a time when education that is Christian was more needed than to-day, and that fact can be made eloquently apparent to the men who are able to support it.

This suggests the third obligation that seems to rest upon us as educational administrators. If the colleges which now seem to be fairly well established are to go on with their necessary development, and these small colleges which are in question, are actually to be established, then we have to secure for them support on an entirely new scale. I do not need to point out to you how desperate is the necessity. The large independent universities are amassing funds so rapidly and the states are increasing their appropriations so steadily that only a very marked increase in their resources will enable many so-called strong colleges to sustain for long the competition or will enable those small institutions of which we are speaking to live at all. How much is needed to meet this situation no one knows but no less careful an authority than President Cowling, of Carleton College, has estimated that within the next few years we must have at least three billion dollars if our system of Christian education in America is to be maintained. That is a staggering figure even in these days of big finance.

No such fund as this will be secured on the basis of any such appeal as we have been making. It has to be put on an entirely new plane. It is for this reason so highly important that these colleges shall put their houses in order at the earliest possible date so that they may be able to justify their appeal for funds on the basis of a distinctive service. Then we must devise the plan whereby our appeal for Christian education may be presented in an effective manner to the Christian people of America. They have the money. They will give if we can make our case.

At the present time the cause of Christian education is not upon the heart of the Christian church. Our people have no such interest in it as in foreign missions, for example. They give much more generously to that cause than to education because they recognize the distinctly Christian character of the one enterprise and not of the other. Let a foreign mission board talk about retrenchment or the withdrawing of missionaries and the church becomes excited at once. But let a college die and the church never so much as sighs. The one cause has found a place in their hearts; the other has not. It may be that we are to blame, that we have not presented our case in an effectual way. But certain it is that this whole cause of Christian education has to be placed upon the hearts of the Christian people of America, or our cause is lost. Without the support of the church the colleges which have already achieved strength will secure their future support from sources outside the church and the control will of necessity pass into the hands of the new supporters as it has in the case of so many of the strong independent colleges of to-day, and we shall cease to have a system of education that is distinctly Christian and that is worthy of the name.

There is one other source of income for our colleges to which they have been strangely unwilling to apply, but from which I am confident we must expect a much larger revenue in the near future. I refer to the beneficiaries of our institutions themselves. In my judgment those who are benefiting directly from our institutions must bear a much larger share of the costs than they have done in the past. I do not see what right we have to make an appeal in our churches to our people to make sacrificial gifts for our colleges and then turn directly around and with their gifts furnish an education far below cost to the son of the man who is abundantly able to pay much more than the actual cost. We need to inquire into the ethics of the program which we have been following. It seems to me neither fair nor honest.

I do not need to set before you to-day the arguments for a readjustment of our present system and the placing of the costs of education where they belong. Mr. Arnett set this forth so well before the Association of American Colleges last year that it is superfluous for me to argue it, but I believe that the conten-

tion is sound and that the recipients of our favors should bear a much larger share in the costs.* Some of our good colleges have proved that they can bear the entire cost. If we are to make an appeal to the Christian people of America for a large benefaction to our Christian schools, I am sure that we ought to assure them that our beneficiaries are going to bear their due share of the new burdens. I believe that the ethics of the situation demands it.

But even if we can greatly increase our church income from this natural source we must still have large funds—perhaps three billion dollars—for adequate equipment and for scholarships. This is a pressing necessity.

Upon whose shoulders will rest the task of creating the new attitude which will produce this large fund, I do not know. Certain it is that no one denomination can achieve this end alone. It is too great for any one church. Only as all the churches join in a united effort can we hope to impress the American people. I know of no agency so well fitted to undertake this task as our Council of Church Boards of Education, bringing together the representatives of nineteen denominations. But we cannot do it on our present budget, and some of the Boards are talking about reducing their appropriations. This is a tremendous task which will demand large outlay, but unless we are ready to make it, we are altogether likely to witness a gradual disappearance of an effective system of Christian education. It is possible, however, I believe, to present our case in such a way as to create an entirely new attitude in America to the cause of Christian education and save this ideal which we believe to be so essential to our highest American life.

* See Association of American Colleges *Bulletin*, February, 1927.

THE ANNUAL REPORT OF THE EXECUTIVE SECRETARY OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION FOR THE YEAR 1927

ROBERT L. KELLY

A year ago the officers of the Council were given certain specific commissions. To-day is our day of reckoning. We hope that during the year at least not all of the talents delivered to us have been kept wrapped in a napkin. We have tried to be faithful in a few things.

The Council was concerned that in the midst of the multiplication of agencies engaged in promoting Christian education and religious education, these agencies should not tread on each other's heels nor through lack of definite landmarks be lost in the fog of ambiguous functions. Since we last convened in annual session, meetings have been held of the committee on comity and cooperation consisting of representatives of the Federal Council, the International Council of Religious Education, and the Council of Church Boards of Education, and a general understanding of the limits of the fields of the respective councils has been arrived at. It was agreed that the primary field of the International Council is the local parish and the community; that of the Council of Church Boards of Education, the institutions and agencies of higher and secondary education. The Commission on Christian Education of the Federal Council strives to keep the educational ideal before the Federal Council itself, before the churches and the public at large, and to act as a liaison officer between the Federal Council and the various church and extra-church agencies.

It was not thought wise to attempt to crystallize a formula for the expression of these somewhat definite but rather diffused functions. On the other hand, it was agreed that the spirit of the organizations could be depened upon to resolve dilemmas as they arise and to guarantee thoroughgoing cooperation, without unnecessary duplication. In the light of such considerations as these, your Executive Committee respectfully declined to appoint representatives to the joint committee on religious week-day instruction proposed by the Central Conference of American

Rabbis' Commission on Jewish Education, since the International Council and the Federal Council have more definite contacts in this field.

The Council was concerned a year ago also that its officers discover more definitely the trend of the administrative scope of the Church Boards of Education and point out any possible reactions affecting the responsibility of the Council. As a first step in the fulfillment of this commission we have to report that a careful study has been made of the organization and functions of several of the constituent Boards of the Council by Mr. Paul M. Limbert, candidate for the Ph.D. degree in the department of College Administration at Teachers College, Columbia University. Mr. Limbert, who is now in the faculty of Franklin and Marshall College, will review his thesis entitled "Denominational Policies in the Support and Supervision of Higher Education," during a session of this meeting. For the first time we will have objectified a picture of the work of these Boards as caught by the camera of the modern doctor's dissertation. The next step should be taken after the picture has been carefully studied.

The Council has been concerned also that its own general policy be more definitely formulated both in the college field and in the university field. At another session of this meeting a suggested formulation will be presented which is the outgrowth of careful study by the Executive Committee of the Council. Acting upon the essential principles of this proposed statement of policy, the Executive Committee has approved as our general theme for this meeting the unique service of the church colleges and schools, denominational foundations and pastorates at universities, in their activities particularly pertaining to pre-ministerial, pre-missionary and pre-teacher preparation, and the program has been built accordingly.

The effort of the Council and of its constituent Boards to find themselves in the midst of manifold changes in organization, function and procedure is by no means something unique. Everything else and everybody else is changing also. American education to-day in every phase and department is essentially fluid. The old levees are giving way, the old sluiceways are

proving inadequate. We all need to examine our foundations. There is a big task for any number of Hoovers. In the biennial survey of American education just issuing from the United States Bureau of Education, the recently appointed Specialist in Higher Education, Dr. Arthur J. Klein, discusses at some length the need everywhere of the delimitation of educational fields in the interest of effectiveness. The present speaker in his annual report of a year ago warned against the effort of some of our Boards to undertake more than they can possibly accomplish with the available resources, material and personnel. I said then: "No voluntary organization has ever assumed such wide functions as these Boards are now assuming. The voluntary associations do not have, and are not likely to secure, the necessary funds, even if such a wide program were advisable."

Dr. Klein in his biennial report repeats what was said in my annual report last year that of all the agencies of American education only the Catholic Church has pledged itself to the policy of undertaking to provide for the formal education of all its children. It will be recalled that a distinguished representative of that church has declared in our midst that the Catholic Church is far from the realization of its projected policy.

During the year just closed, the energies of your Executive Secretary have been spent very largely in this work of delimitation. We have been trying to do some engineering work ourselves. In response to specific invitations we have made special diagnoses for colleges and schools in numerous states and with numerous denominational affiliations. The states in which these studies have been made or are in the making are New York, Ohio, Georgia, Michigan, Illinois, Iowa, Minnesota, Wisconsin, California. The number of institutions visited in these and other states was about fifty. The denominational affiliations of these schools include the Baptist, Catholic, Congregational, Friends, Presbyterian, Methodist Episcopal, Lutheran, Dutch Reformed, Disciples. Some state and independent institutions have been visited also. In other cases invitations have been declined because of insufficient time.

A somewhat elaborate study of Occidental College, Los Angeles, has been made in its interesting setting among a dozen

colleges and universities in the land of sunshine and other "unusual weather." It was an inspiring experience to associate for several weeks also with the officers and students of the Minnesota colleges, six Catholic, four Lutheran, and one each affiliated with the Congregational, Methodist Episcopal and Presbyterian, U. S. A. Churches. The University of Minnesota extended many courtesies during the study and furnished valuable data. It is hoped the Occidental and Minnesota reports will be published.

During the year one of the independent universities of the country has formally offered its professional services to colleges which are not equipped for self-appraisal. Studies are now in process by other universities of groups of institutions affiliated with the Council. Notable among these are the United Lutheran and the Presbyterian U. S. A. groups. Meantime the Council office itself, after several years of experience in the field, is better equipped than ever for such work, and its equipment has been enhanced through increasing contacts not only with the great educational foundations of New York City but with the departments of college administration and education in the two great universities located in the same city.

This leads to the mention of another emphasis in the year's work—that in connection with the growing graduate departments of college education in Teachers College, Columbia, and the School of Education, New York University. Through his connection with these universities, made with the knowledge and approval of the Executive Committee, your Executive Secretary is permitted to influence in a rather intimate way the constructive thinking of scores of men and women of mature minds and extensive experience in college and university administration and teaching. He has had such contacts with more than one hundred such men and women during the year, in Columbia alone. A large number of these officers and faculty members come from and return to institutions affiliated with the Boards of this Council.

The very fluidity of present-day educational theory and practice, coupled with the alertness of our educational leaders to suggestions for the improvement of their work, affords this Council

and its constituent Boards their greatest opportunity for service, and out of this fluidity and because of this yearning for a better way, will evolve—is now evolving—a new philosophy of American secondary and higher education. We occupy the time and place of highest strategy. If our aspirations were more *en rapport*, our forces more unified, our resources more concentrated, we could make no small contribution in guaranteeing for generations to come the permanence of the Christian ideal in American education. For we must not forget that we represent as no other agency in this country does the millions of homes from which the majority of students go to American colleges and universities. The religious and educational impulses have not yet been divorced. Neither must we forget, however, that conditions are not entirely roseate in all of our own institutions, nor in other institutions. When we discover teachers of the Bible who have become so broad-minded as to be unwilling to express any convictions of their own on religious matters, and colleges founded through the religious impulse, in which atheistic clubs made up of faculty members flourish with administrative connivance, we must conclude there is still a demand for the type of education which the Council was founded to promote.

Distinct progress has been achieved in the Campaign of Perseverance. Not only through the pages of CHRISTIAN EDUCATION but through the newly organized Commission on Permanent and Trust Funds of the Association of American Colleges, of which Mr. Trevor Arnett is Chairman, through committee meetings and conferences, through contacts with representatives of the trust companies, insurance agencies and the legal fraternity, have the new ideas of financing benevolent institutions permeated an ever-widening constituency and secured new and powerful friends. The details of this progress appear in Dr. Anthony's report. Too much cannot be said in appreciation of his unselfish service in this field.

While this matter is treated more fully in my annual report to the Association of American Colleges this year, one concrete illustration may be given here of how the new plans operate.

1. *Insurance.* A request for information concerning bequest insurance came to the office of the Council and the information

was given in regular course. Shortly afterward an insurance company sent to our office a copy of a letter advising that our correspondent had made a certain institution the beneficiary of a \$50,000 bequest policy, with a plan for guaranteeing the payment of premiums until the demise of the insured.

2. *The Legal Profession.* A prosperous member of the New York City Bar has accepted the vice-presidency of a western state university and in this capacity will devote himself, in his old home state, to the financial administration of the university. He will present to every lawyer in his field of operations the possibilities of The Uniform Trust for Public Uses, and show these attorneys how, in the daily conduct of their business, they may have the opportunity of turning funds not otherwise provided for to the university as a beneficiary.

3. *Trusts.* A brother and sister have made a living trust, utilizing The Uniform Trust for Public Uses, depositing shares of stock with a trustee, the income to be paid to them during life. Upon the death of either, the income may be distributed or allowed to accumulate during the life of the survivor, as the survivor may determine. After the death of both, an annuity of a designated sum is to be paid to a cousin during the cousin's life. Meantime the income, less the designated sum, is to be distributed, and when this designated sum is freed from the annuity agreement, the entire income is to be distributed annually in specified amounts among a certain college and other organizations.

The activities of the University Secretary will be set forth in his own report. He has served during the year not only in his well known capacity as an officer of this Council but as Director of the American Association on Religion which has supplemented the salary paid to him by this Council and has made a small contribution to his traveling expenses.

Considerable effort has been made during the year to improve the quality and the circulation of our magazine, CHRISTIAN EDUCATION. The magazine now carries a minimum of sixty-four pages each issue and the volume therefore will normally contain no less than 576 pages. The Boyer thesis on "The Development of Religious Education in Higher Institutions with Special Ref-

erence to Schools of Religion at State Universities and Colleges," to which the entire October issue was confined, contained ninety-eight pages, and other issues this year will considerably extend the limit of the normal volume.

For the past three months the office has been accumulating data for the publication of a *Handbook of Christian Education*, which will for the first time give some adequate idea of the scope of our movement. It will list and in general briefly describe our secondary schools, colleges, theological seminaries, university foundations, Biblical departments and departments of religious education, schools of religion, university churches, etc., and will contain valuable personnel lists of officers of the church Boards of Education, university pastors and pastors giving part time to student work. It will name also allied organizations of an educational character and the more important foundations interested in education. Comparative tables of standards of regional and national accrediting agencies will be included. The book should be a handbook of ready reference and should be of daily value to our army of workers.

The campaign for subscriptions to CHRISTIAN EDUCATION has resulted in the addition of several hundred subscribers and incidentally to the increase of the membership of the National Association of Biblical Instructors from 123 to 300. Mention should be made of the very efficient work of President W. A. Harper in securing the names and addresses of over 600 college teachers of Bible and religious education. Subscriptions have been taken in considerable numbers also by Y. M. C. A. secretaries and theological seminary teachers.

The subscription list of our other magazine—the Association of American Colleges BULLETIN—has been extended very considerably, especially among college professors, university and city libraries, normal schools and colleges, and junior colleges. Every member of the staff of every Board of the Council should be a student of these two magazines. They certainly should be the nucleus of their professional reading.

It is generally conceded—or was before the days of Lindberg—that Great Britain is the greatest empire builder of our age, if not of all ages. The British Empire right now has a "campaign

of perseverance" also. Their successful experience suggests our careful consideration of their plans. Here they are, as enunciated by Prime Minister Stanley Baldwin:

(1) The prosecution of scientific research throughout the Empire.

(2) The popularization of scientific knowledge through highly qualified publicity agencies.

(3) The advertisement of an idea rather than a commodity.

(4) The creation of an atmosphere.

(5) Creation of demand for Empire goods and Empire goodwill.

(6) The maintenance of some kind of equilibrium between industry and agricultural interests.

(7) The insistence that the quality of a nation is far more important than quantity.

(8) The preservation of the English tradition of public service.

Measured by these standards, what may be said of the technique of our own movement, which is also engaged in Empire building?

(1) There is scarcely a Board among us that has not been prosecuting "scientific research."

(2) In the popular magazines alone for ten months of the year 1927 there appeared more than one hundred articles, more or less scientific, about the American college.

(3)-(5) In our own way we are advertising an idea and creating an atmosphere of goodwill.

(6) The maintenance of some kind of equilibrium between the parallel types of American education—state and independent—is one of our most critical problems.

(7) The need is urgent that we delimit the fields of our agencies and institutions and hold up quality as our desideratum in educational work.

(8) May I repeat what I have said before, a conviction that has grown with the years, that the men and women who compose this Council are the most unselfish group of educational men and women among whom I ever had the privilege of working—men and women who work and pray, not that they may acquire power or goods or fame or even the affection of their fellow-men, but that they may serve God and man.

THE ANNUAL REPORT OF THE ASSOCIATE SECRETARY FOR FINANCE OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION FOR 1927

ALFRED WILLIAMS ANTHONY

The report of an Associate Secretary, serving voluntarily and wholly in the field of the larger financial and fiduciary relationships of charitable organizations, need not be formal or labored.

Since February, 1926, the pages of CHRISTIAN EDUCATION have contained some statements, usually by the Associate Secretary himself, respecting the various ways of building up and wisely handling permanent funds for colleges and other charitable organizations. These articles have attracted considerable attention and seven of them have been reprinted in pamphlet form for distribution in the Wise Public Giving Series of the Committee on Financial and Fiduciary Matters.

Wider and more intimate cooperation has developed through the year, particularly with the varied groups of charitable organizations and with life insurance underwriters and trust companies. This Secretary has addressed the Mid-Continent Conference of the Trust Company Division of the American Bankers Association at its annual meeting in Minneapolis, Minnesota, at which the trust companies and banks with fiduciary powers of twenty-one states in the Mississippi Valley were represented. He has also addressed the annual meeting of the National Life Underwriters' Association at Memphis, Tennessee, and has addressed some local groups and participated in conferences running into a large number and relating to many phases of the general subject.

The Association of American Colleges, at its annual meeting in January, 1927, created a Commission on Permanent and Trust Funds. Of this Commission Mr. Trevor Arnett is Chairman. The Commission is actively at work and will report to the Association in January. This Secretary is a member of that Commission.

The Committee on Financial and Fiduciary Matters has five sub-committees, each composed of men keenly interested and well

informed in their several subjects—the Committee on Annuities, Dr. Charles L. White, Chairman; Committee on Legislation, Paul R. Towne, Esq., Chairman; Committee on Pensions, Dr. Charles S. Mills, Chairman; Committee on Fire Insurance, C. A. Tompkins, Esq., Chairman; Committee on Local Conferences, Mr. Pierce Williams, Chairman. These committees, along their several lines, are making careful investigations, are seeking co-operation and understanding with different groups and persons concerned, and are shaping programs of mutual benefit for co-operative action.

A significant conference was held in the Trustees' rooms of the Carnegie Corporation in New York City on November 29, attended by about fifty persons, representing in nearly equal proportion religious, educational and social-work organizations in that city, with the purpose of developing common understanding, uniform technique and more intelligent cooperation in soliciting and handling endowments and trust funds. This conference in New York was looked upon as rather a laboratory experiment, the conclusions of which might be utilized in the set-up and conduct of similar conferences in other cities. A printed report of this conference is ready for distribution.

No little interest has been awakened by the printing and distribution of a pamphlet entitled "Capital Funds for _____ College." This in its first printing was sent to practically all the colleges of the country. Already several colleges have adopted it, with a special reprint carrying their own name and on the last page certain statements for further information, together with a list of the board of trustees. This pamphlet describes gifts absolute, living trusts, life insurance bequests, endowment certificates and forms of bequests drawn so as to serve general or particular purposes with special clauses for special objects. This same document, altered somewhat in language, could be used for any institution, religious, educational or charitable, including churches, missionary societies, schools, hospitals and similar institutions.

The Equitable Life Assurance Society of the United States has observed its second "Bequest Week," using November 21-26, 1927, and has created a special department known as "The Edu-

cational and Philanthropic Endowment Service," presided over by a special supervisor. This company has gone somewhat further than other companies in soliciting insurance for charitable organizations but holds all its experiments and forms as available for other companies. Practically all of the standard life insurance companies are prepared to cooperate in these charitable undertakings.

There are several problems in this general field which have not yet received adequate consideration. One is this question: What proportion of the income of a charitable organization should be derived from endowments? This question recognizes that the income of charitable bodies ordinarily is from three distinct sources: (1) revenue from services which are paid for; (2) gifts by friends and supporters, annually gathered and annually expended; (3) income from permanent funds, safely invested, the income only of which may be used for recurring needs.

To take all burden off of living contributors would be to cut the nerve of understanding, sympathy and devoted help; to take the burden off of those who benefit by the charity dispensed would, in many cases, result in a kind of pauperization, at least in the reduction of the spirit of independence and of self-control and self-maintenance. So the question is now of extreme importance and in years to come may assume even larger prominence. So far as I am aware, only one organization, and practically but one person representing that organization, in the whole country has faced this question and made public utterance respecting it.

In this field of inquiry, of understanding, of mutual benefits and of resulting cooperation appear many tokens of cheer and of usefulness. More people are interested, more organizations are challenging their methods, some of which have become archaic and unsound, more institutions, newly created, are based upon sound principles and fortified by sound methods and discreet statements to the public than, I think it is safe to say, at any time in the past. We have come to the time of sharper discriminations in judgment, clearer recognition of responsibilities and of far more sensitive consciences responsive to ethical principles, both as to statement and as to act, than have usually prevailed.

WHAT THE COMMITTEE ON FINANCIAL AND FIDUCIARY MATTERS REPORTS

The Committee on Financial and Fiduciary Matters has sent out the following form letter:

New York, February 3, 1928.

Dear Friend:

In response to inquiries it seems desirable to make the following statements:

Next Conference. The next Conference on Financial and Fiduciary Matters will probably be held in March, 1929. An interval of two years between conferences seems desirable for discussion, adaptation and assimilation of the subjects treated.

Publications. The first Conference, February 16-18, 1925, produced the volume "Safeguarding Funds." Copies at \$1.50 are still available.

The results of the second Conference were gathered in a volume "Cooperation in Fiduciary Service," still available at \$1.50 a copy.

A Special Conference on Annuities, held April 29, 1927, published its conclusions in a pamphlet, with tables and chart, entitled "Annuity Agreements of Charitable Organizations," at \$1.00 a copy.

The Committee issues from time to time pamphlets on specific themes which have now reached twenty-three in number. These are distributed in small quantities free of cost. In quantities of one hundred or more, they are sold at practically the cost of printing.

Special Trends. The colleges are using the pamphlet "Capital Funds for ——— College," because of its inclusive and judicious statement of methods for building up their endowment funds.

The need of Local Conferences is finding expression in New York City, through one conference already held, another planned, and the publication of a report, Pamphlet No. 22.

The use of Life Insurance for Bequests is spreading. "Bequest Week," November 21-26, 1927, was observed by The Equitable Life Assurance Society for the second year. Other life insurance companies are ready to serve. The missionary organization of Southern Methodists is gathering funds through life insurance.

Social workers have joined our quest for best methods. Mr. Howard S. Braucher, Secretary of the Playground and Recreation Association of America and President from its formation, of the National Social Work Council, has become a member of the Committee on Financial and Fiduciary Matters.

For simplicity and safety, we must assemble information, promote understanding and use common forms and standardized instruments.

Sincerely yours,

(Signed) ALFRED WMS. ANTHONY,
Chairman.

REPORT OF THE TREASURER OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION, 1927

Balance January 1, 1927 \$ 1,306.61

Receipts

Constituent Boards of Education:

| | | |
|--|-------------|--------------------|
| Methodist Episcopal Church | \$ 3,499.85 | |
| Presbyterian Church, U. S. A. | 3,000.00 | |
| Protestant Episcopal Church (January 1, 1927, payment (\$166.74) received De- cember, 1926) | 1,833.26 | |
| Northern Baptist Convention | 2,483.36 | |
| Methodist Episcopal Church, South, (January, 1927, payment (\$125.00) re- ceived December, 1926) | 1,041.64 | |
| Congregational Education Society | 1,000.00 | |
| Presbyterian Church, U. S. | 600.00 | |
| United Lutheran Church | 500.00 | |
| United Presbyterian Church | 500.00 | |
| Reformed Church in America | 360.00 | |
| Christian Church | 300.00 | |
| United Brethren in Christ | 300.00 | |
| Five Years Meeting, Society of Friends.... | 200.00 | |
| Methodist Protestant Church | 200.00 | |
| Evangelical Church | 150.00 | |
| Reformed Church in U. S. | 100.00 | |
| Disciples of Christ | 1,250.00 | |
| Seventh Day Baptist Education Society.... | 25.00 | \$17,343.11 |
| Association of American Colleges | 4,200.00 | |
| Special Donations | 1,775.00 | |
| <i>Christian Education</i> | 2,149.66 | |
| Miscellaneous (includes interest on bank balance, etc.) | 166.28 | 25,634.05 |
| | | <u>\$26,940.66</u> |

Expenditures

| | | |
|---|--------------|--------------------|
| Salaries | \$ 16,009.17 | |
| Office rent: Chicago | \$ 480.00 | |
| New York | 1,599.97 | 2,079.97 |
| Office expenses | | 1,284.63 |
| Traveling expenses: | | |
| Dr. Kelly (credit balance) | 77.60 | |
| Dr. Foster (debit balance) ... | 1,577.40 | 1,499.80 |
| Annual Meeting | | 54.93 |
| American Council of Education | | 100.00 |
| <i>Christian Education</i> | | 3,602.87 |
| Miscellaneous (includes bank services, insurance, etc.) | 479.21 | 25,110.58 |
| Balance in Bank December 31, 1927 | | <u>\$ 1,830.08</u> |

*General Statement of Financial Condition as of January 1, 1928**Assets*

| | | | |
|--------------------------------|------------|--------|------------|
| Cash in Bank | \$1,830.08 | | |
| Cash in Special Fund: | | | |
| Petty cash at Council Office, | | | |
| New York | 16.95 | | |
| Office Furniture and Fixtures: | | | |
| New York | 871.35 | | |
| Chicago | 113.46 | 984.81 | \$2,831.84 |

Liabilities

None.

Capital Investments

| | | | |
|-------------------------------|-----------|-----------|-------------------|
| Invested in furniture for New | | | |
| York Office during 1927 | 35.00 | | |
| Surplus Capital Jan. 1, 1927: | | | |
| Cash in Bank | 1,306.61 | | |
| Furniture and Fixtures | 949.81 | 2,256.42 | |
| Net Income of 1927: | | | |
| Income | 25,634.05 | | |
| Expenses | 25,110.58 | | |
| Less unexpended Petty cash at | | | |
| Council Office | 16.95 | 25,093.63 | 540.42 \$2,831.84 |

We hereby certify that the annexed statement of receipts and expenditures of the fiscal year ended December 31, 1927, is correct and true; and that the statement of financial conditions is in our opinion, a true statement of the financial condition of the Council as of January 1, 1928.

BANK OF NEW YORK AND TRUST COMPANY.

By: CHARLES ELDREDGE,
Vice-President.

THE IOWA CITY CONFERENCE

O. D. FOSTER

On January 2 and 3 there assembled at the University of Iowa, under the auspices of the American Association on Religion, one of the most significant conferences ever held in America in the interests of religion in higher education. There were in attendance about an equal number of carefully selected representatives from Catholics, Jews, Protestants and university officials. They came all the way from New York to California and from Wisconsin to Texas. These men are all engaged in local work in some university center except the one national representative heading each group. So the men were intimately acquainted with the problems of the university campus and from their wide range geographically, institutionally, religiously and educationally, they were able to view the problems from practically all angles of interest.

The intellectual and spiritual caliber of the men was unusually high as would be expected through such a process of careful selection from the whole field. These men were equipped to discuss the prepared program, which covered the general field of interest, common and special. They not only had the first hand information, the intellectual equipment, the frankness and openmindedness essential for the success of such a conference but also the will to cooperate and to seek in the spirit of sons of a common Father to understand each other and to find ways and means whereby all could become better servants of the students in the great student centers where they are respectively situated.

There was no thought on the part of anyone to compromise in any way but rather to discover just what the real situation is and what can be done to meet the needs, cooperatively and separately. All of the four points of view, if there be such, were given equal place and time on the program and the discussion was balanced throughout. No one was conscious of representing a minority group. So principles and points of view were given a fair and open field, however many or few may be their champions in American life.

There was no spirit of debate manifest. The spirit was one of sincere brotherliness in quest of truth. The spirit of the entire conference, as expressed by many attending it, was one of prayer, consecration and assurance. The high level set by the opening address was never lost. The two days of unique fellowship passed all too quickly and as the closing moments drew on, all felt they had learned better the hearts of their hitherto rather strange brethren and that, after all, their underlying purposes, motives and ideals were far more alike than many had thought.

The University of Iowa and the School of Religion proved to be most gracious hosts. Having on the faculty of the School of Religion representatives of the three great religious groups composing this conference, all felt very much at home at once. The spirit, plan, arrangements, program, accommodations and conduct of the conference were all that could well be hoped for. In fact, it all seemed too good to be true. The results of it will go far and wide.

Those attending the conference were as follows:

Catholics.—Mgsr. William P. Shannahan, Iowa City, Iowa; Father William J. Bergen, Columbus Foundation, University of Illinois; Father William Blakeslee, Newman Hall, University of Texas; Father Campbell, Iowa State College of Agriculture, Ames; Father John A. O'Brien, Columbus Foundation, University of Illinois; Father H. C. Hengell, University of Wisconsin; Father J. Elliott Ross, Newman Hall, Columbia University; Professor H. G. Takkenberg, University of Iowa.

Jews.—Rabbi Jacob Kohn, 531 West 123rd St., New York City; Professor Maurice W. Farbridge, University of Iowa; Rabbi Sol. Landman, Hillel Foundation, University of Wisconsin; Rabbi Lee Levinger, Hillel Foundation, Ohio State University; Rabbi Eugene Mannheimer, Des Moines, Iowa; Rabbi Hyman R. Rabinowitz, Sioux City, Iowa; Rabbi Jacob Singer, Temple Mizpah, Chicago, Ill.

Protestants.—Baptist, Rev. E. J. Smith, Iowa City; Congregational, Rev. R. J. Locke, University of Illinois; Disciples, Dean G. D. Edwards, Bible College of Missouri, Columbia; Dean Joseph C. Todd, Indiana School of Religion, Bloomington; Episcopal, Rev. Henry Lewis, University of Michigan; Lutheran,

Rev. W. S. Dysinger, Iowa City; Methodist, Rev. E. W. Blake-man, University of California, Berkeley; Presbyterian, Rev. J. Leslie French, West Virginia University.

University.—President Walter A. Jessup, University of Iowa; Dean George F. Kay, University of Iowa; Director R. H. Fitzgerald, University of Iowa; Director M. Willard Lampe, University of Iowa; Professor Charles A. Hawley, Iowa School of Religion, Iowa City; President R. M. Hughes, Iowa State College, Ames; Professor Paul B. Lawson, University of Kansas; Professor Bennett Weaver, Michigan State College.

Interdenominational.—Dr. O. D. Foster, Council of Church Boards of Education, 111 Fifth Ave., New York, American Association on Religion, 31 Nassau St., New York; Dr. Vernon S. Phillips, W. O. Thompson Foundation, Ohio State University.

The opening address of the conference was delivered by President Walter A. Jessup in the Senate Chamber of the old State Capitol building, in behalf of the University of Iowa. This was followed by an address by Director M. Willard Lampe, of the University School of Religion. Rabbi Jacob Kohn, of the United Synagogue of America, then spoke on behalf of the American Association on Religion. The last of the series of inspiring opening addresses was delivered by Father John A. O'Brien, of the University of Illinois, on behalf of the religious workers of all groups in attendance.

The following subjects were discussed: "Religion in General Education," "How Can Religion be Taught in State Universities and Colleges?" "Areas of Interest, Common and Special," "Methods of Religious Cooperation now in Operation" and "Hopeful Leads for Cooperative Religious Development."

The conference issued the following statement:

After two days of conference we, Catholics, Jews, Protestants and University representatives, find ourselves in unanimous agreement upon the following points:

1. We stand squarely for the fundamental American principles of freedom of worship and separation of Church and State.
2. At the same time we recognize the need of religion in higher education as a factor in character building and for the sake of academic completeness, and we are therefore seeking for some

method by which students in tax-supported colleges may get this religious element.

4. This cooperation does not imply any compromise of essentials for any group; on the contrary, it implies for every cooperating agency the same privileges each agency cherishes for itself.

5. We commend the School of Religion of the State University of Iowa as a splendid embodiment of the ideal of complete cooperation between the university and the churches in the teaching of religion.

6. We recognize that, in addition to the very valuable curricular instruction for credit, there are other fields—such as religious worship, a forum for the discussion of religious problems, personal interviews and religious advisers, and the whole social and moral life of the students—which should be industriously cultivated and, wherever possible, in a cooperative way.

7. We endorse the principles of the American Association on Religion.

8. We favor a joint commission of the administrative officers of state universities and of the American Association on Religion.

9. We commend the World Federation of Education Associations for appointing a commission on moral character and religious education.

10. We express our thanks to the University of Iowa for its hospitality and help in this conference and to the American Association on Religion for initiating it; and we would welcome the calling of another conference during the next Christmas holidays.

11. We feel so much encouraged by the spirit of this meeting that we hope all who attended this conference will go home with the determination to spread the idea of cooperation in their local communities.

RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS

*Findings of the Conference of Church Workers in Universities
and Colleges of the United States*

Edgewater Beach Hotel, January 5, 6, 1928

This nation-wide, interchurch conference on religion in state universities has been characterized by a becoming good-will among the several advocates of various methods of work. A conspicuous determination to exalt our common purpose about any favorite procedure has been in evidence hour after hour.

Within our great university centers, the increasing recognition of the limitations of formal education is accompanied by a growing consciousness of the need for a new appraisal, a shift from facts-emphasis to value-emphasis. At this point the members of this conference seem to see great opportunity for religion. However, students can be challenged to adventure in a quest for God only through the leadership of men and women who are aggressive in ethics, have penetrating spiritual insight as to present-day social situations and practice courageous thinking and living.

We find our members in agreement that all our methods must submit constantly to a test as to whether they are enabling religion to produce character, spiritual power and moral purpose. We also find running through this conference some doubt as to whether we are making sufficient progress toward that goal.

Our cause has passed through the initial experimental stages and we now see clearly before us two approaches that show promise of satisfying the needs and the desires of students in their search for reality by means of religion, namely: (1) the scientific conception of religion through formal instruction, and (2) its expression through worship and other social experience. Administratively, and institutionally, we would designate these as (1) the school of religion and (2) the campus church.

As to *The Church*, we find that:

1. University pastors are developing valuable technique in group-thinking through discussion.

2. The necessity of providing a "home away from home" for isolated students has laid us open to the criticism of an over-ambitious social program for all students. A shift of emphasis toward worship, study and service projects has been pointed out as desirable.

3. Students are demanding of our Protestant churches that we raise our public worship to the plane of beauty and art if we hope to satisfy the mysticism and hunger which students possess.

4. Our discussions register the need of lifting the university pastorate, in the mind of the church at large, to the plane of college and university education and freeing it from those ecclesiastical limitations and financial embarrassments which have caused a high mortality to these pastorates (for either men or women).

As to *Schools of Religion*, we find that three distinct types of schools of religion are being developed:

1. The school integrated as a department of the university (as at Iowa City).

2. The affiliated school of religion (as in Missouri and North Dakota).

3. Associated denominational foundations (as at Texas and Illinois).

The conferences upon teaching seemed to stress the fact that courses in the literature of religion, courses upon religious experience of the race, and courses upon the social accomplishments of religion, all belong in cultural education and therefore fall within the domain of the university itself. There is general agreement that unless religious thinking is made to parallel the thinking which the student is compelled to do in other departments of learning, our public education will permit an educational hiatus and thereby defeat its own purpose.

Whatever courses are offered as curricular work in a special school of religion created by the church to complement state education should aim to prepare the student (a) for adequate living, (b) for effective service to mankind upon those high plateaus on which religion alone breathes freely, (c) for bringing the impact of scientific personal and social education to the church. Therefore:

1. These courses will fall short of the aim of our religious enterprise and be unworthy, if they fail to develop faith, give inner peace and produce calm, spiritual control as well as supply data about so-called religious subjects.

2. Also our teaching must also accept the responsibility of producing a higher type and larger supply of recruits for Christian callings.

3. And, finally, good-will and cooperation on the part of the state and the university involved are prominent factors in determining to what extent, in each particular situation, a school of religion can be developed as an *integral part* of a state university. However, prophetic virility and patient courage often overcome hostilities and technical or legal difficulties that seem insurmountable.

The *American Art Annual* for 1927, Vol. XXIV, just issued by the American Federation of Arts, is the only complete book of reference published on contemporary activities in art in this country. "Who's Who in Art," a directory of painters, sculptors and illustrators, containing names, addresses and biographical data of 5,056 artists, is featured in this latest volume. This directory has not appeared since 1925, hence there are many new names; and a number of familiar names missing, of artists who passed away in 1926 and 1927. Gifts of money totaling almost \$19,000,000 were made to art museums, educational institutions and committees for the advancement of art in its many phases, according to the "Year in Art" section, a review of 16 pages which begins the volume.

At the recent meeting of the Association of American Universities the following institutions were placed on its approved list: Bucknell University, Central College (Mo.), Holy Cross College, Our Lady of the Lake College, College of the Pacific, St. Stephen's College, Westminster College (Mo.), Whittier College, Willamette University, University of Hawaii. Six of these are affiliated with constituent Boards of the Council.

SIX FOOTBALL LESSONS FOR LIFE'S "BIG GAME"

PRESIDENT HENRY LOUIS SMITH

Washington and Lee University

A highly organized competitive game like modern football is a most accurate picture, on a small scale, of that later and more strenuous struggle called the battle of life. The methods and qualities that win success are the same in both, while the faults and weaknesses that ruin a player and spoil the team's chances are identical with those which in after life spoil a business man, wreck a firm's financial career, and make Life's game a disastrous defeat.

Every one of you is now in youth's training squad getting ready for this "big game" of later life. Soon your school training will be over, the referee will blow his whistle, and you will be in the whirlwind rush of life's gridiron struggling to reach some longed-for goal. Your school period is your big opportunity to become not only expert in the rules and methods of the game but personally fit for the struggle and trained to the limit. With alert mind, therefore, and resolute determination learn by heart these Six Lessons of the Gridiron, and put them in daily practice on and off the football field.

First: The Lesson of the Game: that the "big game" of life, wherever and however played, is always and essentially a contest and, like every game of football, its arena is a battlefield. That every path to every desired goal is always blocked by determined opponents and every yard of advance must be fought for and won. That milksops and mollycoddles who are afraid of a scrimmage and want "an easy job" are of no use to any team. That the man who doesn't play his very best is a traitor to the team and unworthy of his place on the field. And that the real glory of the game is not measured by gate-receipts or even by relative scores, but consists in the joy of battle, the overcoming of obstacles, the fair and final winning of a hard-fought goal. These constitute the Lesson of the Game. Write them on your heart, drill them into your backbone, and practice them every day.

Second: The Lesson of the Coach: that wisely directed, long-continued, unremitting training is essential to success. A raw recruit, however strong and zealous, will block every play and spoil the work of the whole team. Modern football is too rapid and complex for the ignorant and uneducated, however big and full of fight such untrained contestants may be.

So, in this age of steam and steel and applied science, is the twentieth century game of life. Its intricate machinery, its complex organization, its subtle processes, its stupendous forces, cannot be understood or utilized by the ignorant and untrained. Let football experience, therefore, teach every youthful aspirant for future success the necessity of preliminary training. This is the Lesson of the Coach. Become, through zealous and long-continued labor, an educated expert for the complex game of life!

Third: The Lesson of the Team: that no man in modern life can play the game alone. It is teamwork that wins the game. Jealousy, envy, distrust, disloyalty—these lower the team's morale, ruin its efficiency, and make success impossible, though every player may be, individually, a star footballist.

So in the great game of modern life it is teamwork that wins the game. The keynote of twentieth century activity is organized co-operation. Cultivate, therefore, always and everywhere, the spirit and the habit of warm-hearted fellowship and voluntary co-operation, of unselfish and steadfast loyalty—loyalty to your school and your schoolmates, loyalty to your teachers and officers, loyalty to your home and your home-folks, loyalty to your town, your church, your friends—and above all to your team-mates, whoever these may be. Thus and thus only shall you be able to win life's prizes without losing life's friendships. This is the Lesson of the Team. Learn it and become a millionaire in life's richest assets!

Fourth: The Lesson of the Training-Pledge: that he who would win future victories over others must first of all conquer and rule himself. That the weakness of self-indulgence is fatal to success in life. That unless one is willing to overcome his own besetting weaknesses he can never make the team or win his monogram. That any young American who cannot refrain during his youthful training-period from gambling, dissipation, or lazy self-

indulgence is too soft and weak for Life's gridiron and will never reach life's shining goal.

Fifth: The Lesson of the Daily Grind: that it is the long daily grind that makes the star play possible.

There is nothing more intoxicating than sudden triumph. When the bleachers are frantic with enthusiasm and the hero whose star play won the game is carried off the field on the shoulders of his worshipers, then the lazy and weak-willed, the tin-horn sports and sideline vocalists all envy his sudden glory and call the victor a "lucky dog." There was no luck about it. Every star play in the great game is the clear proof and the logical culmination of long preparatory hours of dust and sweat and heart-breaking toil. No man ever became a star player or ever will by watching games, memorizing scores, or yelling like a catamount from the side-lines.

So in the great game of life it is the daily grind that will make the star play possible when, on the wings of the wind, your swift opportunity arrives. The invariable price of success is sweat of body or of mind or of both. Genius now as ever is one-tenth inspiration, nine-tenths perspiration. The sudden triumph is the fruit of long preliminary training and unremitting toil. This is the Lesson of the Daily Grind. Let it brighten and sweeten your hours of monotonous drudgery and prepare you for a star play when your big opportunity arrives.

Sixth, and last, is the Lesson of the Bleachers, of the delirious crowds and the frantic cheer-leaders, of the brass bands and the megaphones. These teach the lesson of the bleachers, that enthusiasm is the magic wand that glorifies toil and struggle, uplifts and nerves the human spirit, makes supreme effort a supreme delight, and turns the hardest work into joyous play.

So in the never-ending struggle on Life's sun-baked Gridiron. Would you find at once the secret of success and the surest guarantee of happiness? Then fall in love with your work. Would you transform life's necessary toil into play? Would you rise buoyant and hopeful from every defeat? Would you cheat the benumbing years by finding for yourself the fountain of perpetual youth? Then, I urge you, cultivate from your early youth, as your permanent attitude of mind and heart, the divine

faculty of enthusiasm, that joyous and hopeful love of your work for its own sake that makes life's toil and drudgery only a part of the great game and by its divine magic turns the Daily Grind into a Daily Joy. Thus shall you coin into life's purest gold the Lesson of the Bleachers.

These, my fellow-Americans, are the half-dozen lessons of the modern gridiron. By their daily practice may each of you fit himself for future victory on life's hard-fought battle-field!

"We all deeply appreciate the courageous work of Dean Kay, Dr. Kelly, Dr. Foster, Dr. Lampe and others in the development of the School of Religion at Iowa. The immediate task before us all is to learn the technique of cooperation between different religious groups having sizable numbers of students upon any campus. If we do not learn this at the universities it is not likely to be learned anywhere. If we do learn it at the universities it will eventually be learned everywhere."—*Richard H. Edwards, in an address before the Conference of Church Workers in Universities, Chicago, Ill., January 5, 1928.*

Snobbishness and prejudice are the newest fruits of American college education, in the opinion of Dr. Edward A. Steiner, professor of sociology at Grinnell College, Grinnell, Iowa. Education in America is creating snobbishness which may be more destructive than ignorance, and is propagating prejudices on the college campus "as thick as beggar's lice in a rundown pasture," Dr. Steiner told members of the foreign language information service in New York recently. "Education has intensified class consciousness," he said. "It has made young men and women snobbish who have nothing to be snobbish about. The college campus is full of prejudices." What should be done about it?

SERVICE OF BIBLICAL DEPARTMENTS TO OTHER DEPARTMENTS OF THE COLLEGE*

PRESIDENT BENJAMIN T. MARSHALL

Connecticut College

Though the biblical instructors of the country, and more particularly the forward and progressive-minded of them, are aware of the progress that has been made in biblical studies and are gratified that the historical and literary criticism and the scientific method have won a predominant control in the methods and practices of most of these instructors, yet it must be recognized that in the minds of many who are not of this group—other members of the faculty and college and school groups, there is little recognition of the progress that has been made in biblical and religious teaching; and that in the presentation of our material and in the efforts we put forth to flavor or leaven the life of our community with the knowledge and power that proceeds from religious truth and conviction, we face a good deal of inertia, of suspicion and, of course, of frank indifference. It is often rather amazing that, whereas the public, and, of course, especially the academic public, are fully aware of what strides have been made in the fields, for instance, of medicine and surgery, of physics, electro-mechanics, chemistry, and latterly in aviation and in the whole wide, glorious sweep of radio activity, they are yet quite unaware that something similar has come to pass in the field of religious and biblical studies; that new methods, new principles have been discovered, and new intellectual and spiritual achievements have been accomplished which owe a part of their power and appeal to the adoption of the scientific method, and have given a ground and a concrete value to matters of faith and feeling that were lacking fifty years ago.

In the face of the inertia, suspicion and indifference referred to above, I believe it is fair to say that the first thing the Bible teacher in school and college must do is to demonstrate in his own person and practice the reality and vitality of a personal religious experience. A teacher of chemistry must be potentially a chem-

* Abstract of address at the opening meeting of the National Association of Biblical Instructors, December 28, 1927.

ist, of physics a physicist, of philosophy a philosopher, of religion a person of faith and conviction in religious matters. I would say plainly one must have a faith, have conviction, have a vital experience in religion and in knowledge of Bible truth which can be demonstrated, made real, magnetic and attractive; and by that I do not mean one will use his own experience as constant illustration, but by the quiet and genuine practice of faith out of conviction will forge an experience in the presence of classes and in the various contacts of the campus and elsewhere that will declare the reality of religion to him, and win approval and respect from those to whom he brings the service of a teacher.

In the second place, and for some of the same reasons that one must demonstrate a vital experience, I would say the teacher of Bible must exalt and dignify his profession as a teacher of the Bible. One becomes here the interpreter of what one believes to be the greatest book in the world, whose literary and ethical values are recognized everywhere, and even by unbelievers. Why should not the teacher of the Bible reveal a zeal, a pride in the material that he handles, a loyalty to its principles, a joy and satisfaction in interpreting its truth, in awakening and stimulating interest in others toward it that should impress all with the feeling that here is a man, a woman, a teacher who thinks highly of the task, however humble and reverent and diffident he may feel to be charged with such a responsibility?

We belong to an age, fortunately, when the post and profession of the teacher are being exalted; when for lack of wise, reverent parenthood and the quality of homes we think once we knew, more than ever we depend, especially in the American Republic, upon the moral and intellectual and personal power of the teacher. Where does teaching, interpretation, inspiration, comradeship of spirit, reach higher levels than in the relation of the teacher and student in the field of religious instruction? This belief in one's profession, this pride in one's guild, this joy in the task, will help the teacher of Bible to earn and maintain a status among his colleagues second to none; and we owe it to all our colleagues to be such persons and to teach with such power and spirit and wisdom that they will respect the department of religious instruction, and that respect wrought in the hearts of

our colleagues will be revealed in the feeling within all other departments.

Another aspect of the service we may render to other departments lies in the recognition that we may make and the appreciation we may show of the service these other departments render to biblical history and to religious teaching. Who can estimate or declare the value of the service, for instance, of the departments of archeology, linguistics, comparative philology, practically all the literatures, philosophy, psychology, ethics, esthetics, to our particular field? Light has been welcomed from every angle because it throws lustre on life, and since religion is life and not merely a garment to be assumed, acknowledgment of the debt to all these agencies—recognition cordially and generously tendered, will help to increase the friendliness and regard of other departments for our work.

Finally, the departments of biblical history or literature or of religion, as they are often called, owe it to the institution in which they serve to infuse and leaven the life of the college, students and faculty alike, with the power of a vital faith and the practice of mature religion. Quite frequently it will happen that members of the department will be asked to conduct chapel or vespers or other public services. Here is an opportunity for much careful preparation and much wisdom, especially for the making of services that are often required and so a bore to those who attend, really valuable and uplifting. Perhaps more, then, may be required in preparation for a service that is but brief than for a service that has wider latitude and time. Certainly those who have this privilege may stir the thoughts and minds of the college community and summon them to sympathy with those of their group who are in trouble, sickness, pain or anxiety, facing any serious problem. The reverent and sympathetic reminder in prayer of all those present, of the state of their friends in need or in great joy or success, is a service of power and often of memorable value.

The departments of religion also owe it to their colleges to see to it that the library of the college is well furnished with timely and significant books in the field of religion. In this age of inquiring, vital interest in religion, which is quite as genuine as the

criticism of religion is often insincere, the best books in this field, the important lives of Christ, the great monographs on the subject, for instance, of prayers, studies that set forth the genuineness and power of religious experience, and not least those that show the common factors in all the great faiths, should be immediately available. There should be at hand also books that show that newer and happily finer wisdom that is being practiced in missionary effort, where the Christian worker goes with sympathy and understanding to the foreign field, and with appreciation of their ethnic native faiths, looks to cooperating with the people of other lands to build a better condition of life. The new and gracious and beautifully Christian attitude of many Christian missionaries and educators, for instance in China specifically, who have withdrawn from leadership and taken the subordinate posts of counsellors and assistants while native Chinese men and women have been made heads of institutions under the new laws promulgated in obedience of the Nationalistic Movement, is a fact that ought to be known, and books and tracts and articles that reveal this vital Christian spirit and service should be made available to all.

There is, finally, the encouragement and direction as far as is wise of discussion under the auspices of teachers of Bible and religion, of important topics in the field of religion. Student conferences, faculty and student discussion groups, even the installation of a series of lectures or conferences rising in crescendo of importance, may have immense practical and spiritual values in a college community. Precisely as the art departments have their exhibitions; as the professor of astronomy invites the college to the observatory for study of the celestial spheres, particularly at times of great interest when a star is at its brightest or a comet appears on the field of vision; so the department of religion may well summon those interested when great things are moving in the realm of the spirit, and when great souls and wise are saying and doing important things which confirm the value of religious experience and exalt and make real in human life demonstration of the power and life of God in the soul of man.

IN THE SEMINARY WORLD

The National Conference of Theological Students

GARDINER M. DAY

In the last week of 1927 a most significant conference of theological students took place in Detroit, Michigan. Over two hundred theological students met together, representing over eighty different seminaries and schools of religious education located in all parts of this country and Canada. It was the largest and most widely representative conference of theological students ever assembled in one place in North America. The largest number of students and seminaries represented were those in the Central and Middle Atlantic regions, although in proportion to the number of its seminaries New England had the largest representation. Fifteen Canadian students participated in the conference as well as twenty women students, and some representatives of the Negro theological schools.

The conference grew out of the Student Movement of the Young Men's Christian Association and was called by the Theological Committee of the National Students' Division of the Young Men's Christian Association. Dr. George Stewart, Assistant Pastor of the Madison Avenue Presbyterian Church, New York City, is chairman of this committee and also was chairman of the conference. The theme chosen for consideration was: "Toward a More United Church." The conference held four sessions occupying an entire day, each session being devoted to the consideration of a special approach to the main theme. In the first session the vital need that exists for a more united church was impressed upon the conference by both Dr. George Stewart and Dr. Henry Hodgkin, General Secretary of the National Christian Council in China. In the second session the delegates were informed what was being done to effect a more united church: in the rural field by Mrs. Hulda Ives, Congregational Field Secretary for Maine, in the city, by Mr. Ralph McAfee, Secretary of the Detroit Council of Churches, and in the nation, by Dr. Samuel M. Cavert, General Secretary of the Federal Council of the Churches of Christ in America. In the third

session the approaches toward unity that are being made in other lands were outlined by Francis Wei, President of Central China Christian University, Wuchang, and Dr. Richard Roberts, Pastor of the Sherbourne Church, Toronto, Canada. In the final session Dr. William Adams Brown, Professor of Systematic Theology in the Union Theological Seminary, New York, and Dr. Edmund D. Soper, Vice-President of Duke University, stated what they believed were the next steps toward church unity, and Dr. Lynn Harold Hough, Pastor of the Central Methodist Church, of Detroit, beautifully portrayed the relation of the individual's religion to the whole movement toward church unity. Before a member of one communion can join in heartfelt worship with a member of another communion, Dr. Hough pointed out, the individual must have a real understanding of his fellow worshipper's background and ideals.

Between the third and fourth sessions the conference participated in a communion service conducted by Dr. Stewart, assisted by eight ministers of almost as many different denominations and races.

It is impossible to give reports of the many valuable addresses but some of the most hopeful and helpful parts may be briefly noted. The account of Dr. Roberts of the first two and a half years of the United Church of Canada was exceedingly encouraging. He reported distinct gain in effectiveness due to the consolidation of the work of churches, church boards and publications, and of the establishment of a large number of new mission stations with the men and money released by the consolidation. "A fellowship and a sense of organic unity more complete than we had expected in ten years has already been established," according to Dr. Roberts. In addition he pointed out that the public formal tests for the ministers had been done away with and had been replaced by personal testimony.

Great interest was evinced by the students in the reports of Dr. Brown and Dr. Soper, of the Stockholm and Lausanne Conferences. Both leaders felt the conferences had been of inestimable value in increasing the understanding of the members of the various communions of differing points of view. They emphasized the fact, however, that the purpose of the latter conference

was not to establish church union or do any concrete work, but that the conference was essentially one of discovery. The delegates of the different churches were endeavoring to find out where they stood in relation to the other denominations—their basis of agreement and the causes of their differences. Not the least remarkable feature of the conference according to both leaders was the inevitable and almost immediate agreement at Lausanne on practical and moral issues and on the great facts of evangelical Christian faith and the Christian message to the individual.

The last hour of the theological conference was devoted to a consideration of what the individual minister can do. The discussion brought out the fact that he can do three things. First, he can educate himself so as to understand as clearly and accurately as possible the present situation in the whole field of church unity. Secondly, he can do everything in his power to increase the fellowship between the faculties and student bodies of different seminaries. Thirdly, he can be a teaching minister—that is he can keep his congregation informed about the progress that is being made toward the achievement of a more united church.

The conference was careful to refrain from passing resolutions, but the sense of the assembly was that everything possible should be done that would bring about closer relations and better understanding between different theological schools.

The following definite suggestions relating to future inter-seminary cooperation grew out of the conference:

1. To increase the number and quality of regional inter-seminary conferences.
2. To promote conferences and joint retreats between seminaries within local areas.
3. To urge periodic visitations by groups of students from one seminary to another.
4. To keep in mind the possibilities of holding another National Theological Conference within two years.

The importance of recruiting the best men from among the undergraduates of our colleges was emphasized repeatedly in the conference. It was pointed out that the most successful way

this can be done is by seminary students making a definite effort to visit neighboring campuses and enlarging the number of their contacts. The necessity and duty of this type of recruiting ought to be on the conscience of every theological student.

The value and success of the whole conference was largely due to the splendid response and cooperation given the National Theological Committee by practically all the theological seminaries. Dr. George Stewart's admirable leadership and the fine spirit of the delegates gave every one present a genuine feeling of Christian fellowship, so that it was evident that the students returning from the conference would take with them a deeper enthusiasm and a new zeal for the great task of effecting closer unity among the churches.

In a letter published in a recent issue of the *Harvard Alumni Bulletin*, President A. Lawrence Lowell, of Harvard, went strongly on record in favor of the chapel plan of memorial to Harvard students who lost their lives in the World War. President Lowell declared that the morals of college students to-day are "negative" and that there is great need of moral and religious influences in their lives. "To my mind the permanent value of all we do in the university is based upon moral considerations," Mr. Lowell declared. "Of what good is it to know chemistry if the only object of studying it is to discover more fatal explosives? Or what good is it to learn any control over the powers of nature or of man if we are not to use them for moral purposes? Moreover, the whole defect of our colleges has been the fact that education has not in itself been a moral purpose in the great body of undergraduates."

Dr. Albert Parker Fitch, who has been a member of the faculty of Carleton College, Northfield, Minn., for three years, has accepted the pastorate of Park Avenue Presbyterian Church, New York, where he began his service February 1.

POWER AND GRACE*

DR. ROBERT RICHARDS

Toronto, Canada

In the Student Volunteer Movement thirty years ago, we thought and spoke a good deal about the Holy Spirit. Perhaps we did not think enough about some other things; and that may be why in recent years we have thought so much about the life and teaching of Jesus. That was as it should be and we have learned a great deal—and chiefly that there is revealed to us a way of life and that the only hope of this unhappy world lies in our taking that way. But the more we have known of that way, the more impotent we have found ourselves to be. In face of the steep requirements of Christian discipleship, we discover ourselves to be spiritually insolvent. I suggest that the time has come to add to our study of the Gospels, the study of the Acts of the Apostles. In the old days, we did study the Acts of the Apostles a good deal—we were a missionary movement and the Acts is the great missionary classic. And there we discovered that the directing and presiding genius of the enterprise was the Holy Spirit.

In the Book of Acts, you meet a company of people who had passed through a decisive experience—and it is evidently that experience we all need to-day. They described it as the coming or the baptism of the Holy Spirit; but by whatever name you call it, it is clearly an experience that would make all the difference in the world to us. Reading the story we gain three impressions:

(1) The early Christians had power. They were quite ordinary folk with no people of unusual capacity or standing among them. There was no outward sign about them that would lead you to suppose that presently they would set afoot an irresistible world-wide movement. But after Pentecost we see flesh and blood raised to a unique level of power; souls assuming an unheard of stature. Fear was swept away; and weak men became strong generative giants.

* Summary of an address before the Student Volunteer Convention, Detroit, Mich., December 28, 1927.

There is no doubt that we are all living to-day much below our possible level of physical strength, mental capacity, and moral power. This is partly due to our "inhibitions," those arbitrary checks and arrests that our minds set upon our powers, those private superstitions of weakness and incapacity which leave us lame and inarticulate. The first ministry of the Spirit is to sweep away our inhibitions and to set us free, and the second is to reinforce and enhance all the faculties of personality. The baptism of the Holy Spirit would make our missionary momentum irresistible.

(2) Among themselves, "great *grace* was upon them all." And the effect of this grace was "there was none among them that had need" . . . The real test of our Christianity is in the quality of our personal relationships. "The grace of our Lord Jesus Christ" is a genius of sharing.

It was the insight of genius that led the early Christians to call themselves a Society of Friends. The early church was that; and so should the church be still. And its task is to make the whole world a society of friends. For my own part, I do not care very much whether the people of China and India ever *call* themselves Christian; but I do care very much that they should be brought into the friendship that is in Christ. Foreign missions should be primarily a great gesture of fellowship, a campaign of sharing "the good news of God." The Christian outlook is on a world of men who are "kind to one another, tender-hearted, forgiving one another as God in Christ hath forgiven us."

(3) The early Christians had a clear decisive Gospel about which they had no doubt. And this Gospel began with the Cross. They spoke of themselves as being "of the Way"; but they speak singularly little of the teaching of Jesus. But that was because the teaching and everything else were gathered up in and overshadowed by the Cross. The Cross must once more take that central place in our Gospel. That Anglo-American middle-class religion which we mistake for Christianity is not a good enough gift to go to the non-Christian world with.

Of course, we pay lip-service to the Cross: but we have taken away the offence and reproach of the Cross. We have made it respectable and innocuous. But the Cross is there to tell us that love, renunciation, the forgiveness of injuries are the power and the wisdom of God.

MINUTES OF THE SEVENTEENTH ANNUAL MEETING
OF THE COUNCIL OF CHURCH BOARDS
OF EDUCATION, ATLANTIC CITY,
N. J., THE CHALFONTE HOTEL,
JANUARY 9, 10 AND 12, 1928

MONDAY, JANUARY 9

Morning Session

The seventeenth annual meeting of the Council of Church Boards of Education was called to order at the Chalfonte Hotel, Atlantic City, N. J., at 10:00 A. M., Monday, January 9, 1928, by the President, Dr. Frank W. Padelford, who led the devotional exercises.

A revised program, with calendar for the week (previously published in the December issue of CHRISTIAN EDUCATION), was distributed and adopted as the *agenda* for the meeting.

The Secretary called the roll of members of the Council and submitted the minutes of the annual meeting, January, 1927, which were approved.

President Padelford made the opening address, which was cordially received and referred to the Committee on Policy.

The President appointed the following members as the Policy Committee: Dr. H. O. Pritchard, *Chairman*, Drs. T. R. Ludlow, M. W. Lampe, W. A. Harper, Miss Frances Greenough, Mr. H. T. Stock.

The annual report of the Executive Secretary was read by Dr. Kelly, and the report of the University Secretary by Dr. Foster.

VOTED: To refer the annual reports of the Secretaries to the Committee on Policy.

The Treasurer's Report was submitted by Mr. Charles Eldredge, Vice-President of the Bank of New York and Trust Company.

VOTED: To accept the report of the Treasurer and to express cordial appreciation to the bank for the excellent accounting service rendered.

The following committees were appointed by the President:

Committee on Budget—Drs. Stockwell, Sweets, Rall, Todd and Hancher.

Committee on Nominations—Drs. Harris, Harry, Bradford, President Edwards and Mrs. Foster.

The Council adjourned at 12:30 P. M.

Afternoon Session

The Council was called to order at two o'clock by the President.

The program, as printed, was followed out with very minor changes. Dr. Joseph W. Cochran discussed "Student Life in Paris"; President W. G. Clippinger, of Otterbein University, and Dr. John A. Hart, of the University of Pennsylvania, spoke on "Methods of Character Building in College and University"; President E. E. Rall led the discussion following. Professor Paul Limbert, Franklin and Marshall College, summarized his doctor's dissertation on "Functions and Programs of the Church Boards of Education."

VOTED: To refer Dr. Cochran's report on Student Life in Paris to the Committee on Policy.

The Council adjourned at 5:30 P. M.

Evening Session

The Council was called to order at 8:00 P. M. by the President. Devotional service was conducted by Dr. Bradford.

Dr. B. S. Winchester, of the Federal Council, was given the floor to present the proposed program of Education for Peace through the churches.

VOTED: That the matters brought to our attention by Dr. Winchester be referred to the Executive Committee for study and report.

Drs. Lampe and Todd reported on the Iowa City Conference, which convened there at the call of the American Association on Religion, January 2 and 3, 1928.

The remainder of the evening was spent in a spirited discussion of "The Criteria for Board Appropriations."

Dr. B. C. Davis offered prayer.

The Council adjourned at 10:00 P. M.

TUESDAY, JANUARY 10, 1928

Morning Session

President Padelford called the meeting to order at 9:30 A. M.

Dr. Anthony led the devotions, and then presented his report as Associate Secretary for Finance, which was referred to the Committee on Policy.

Miss Mary B. Brady, Director of the Harmon Foundation, presented the work of that organization on behalf of college students.

Dr. Thomas Jesse Jones, Educational Director of the Phelps Stokes Fund, spoke on the work of the Near East Colleges.

President W. A. Harper, of Elon College, and Dr. E. S. Boyer, of Dakota Wesleyan University, discussed "Religious Education in the Colleges and Universities."

Dr. T. C. Ludlow presented "The Episcopal Program of Adult Education."

Dr. J. S. Noffsinger led in informal discussion of Dr. Ludlow's paper.

The Council adjourned at 12:30 P. M.

Afternoon Session

The Council was called to order at 2:00 P. M. by Dr. Padelford.

Dr. Gilbert Lovell reported on "The Outlook for Christian Life Service."

The standing committees were called upon to report.

The Committee on Reference and Counsel and the Committee on Life Work had no reports.

The Committee on Religious Education reported through its chairman, President Harper.

VOTED: To receive and refer the report of the Committee on Religious Education to the Executive Committee.

The Committee on Surveys reported through its chairman, Dr. Stockwell.

VOTED: To accept the report of the Committee on Surveys.

The University Committee reported through its chairman, Dr. Lampe.

VOTED: To receive the report of the University Committee.

The Committee on Normal Schools reported through its chairman, Mrs. Foster.

VOTED: To receive the report of the Committee on Normal Schools and to adopt its recommendations.

The Committee on Colleges reported through its chairman, President Rall.

VOTED: That the report of the College Committee be referred to the Executive Committee with the request that the Executive Committee cooperate with the Association of American Colleges and that the final report be printed and distributed to the constituent boards.

VOTED: That the appreciation of the Council be expressed to Dr. Rall and his committee for the excellent work represented by this report.

The Committee on Nominations reported through its chairman, Dr. Harris, as follows:

President—Dr. Frederick E. Stockwell.

Vice-president—Dr. Theodore R. Ludlow.

Recording Secretary—Mr. Harry T. Stock.

Treasurer—Bank of New York and Trust Company.

Additional Members of the Executive Committee—Drs. Frank W. Padelford, W. A. Harper, A. W. Harris, Robert L. Kelly, *ex-officio*.

Board of Advisors—Dr. Charles H. Judd, Director, School of Education, University of Chicago; President Ernest H. Wilkins, Oberlin College; Dean Herbert E. Hawkes, Columbia University; Bishop Francis J. McConnell, Pittsburgh; Mr. John Stites, Louisville Trust Company, Louisville; Judge David F. Matchett, Illinois Appellate Court, Chicago; President Rees E. Tulloss, Wittenberg College.

Standing Committees

American Council on Education—A. W. Harris (3 years), R. L. Kelly (2 years), H. O. Pritchard (1 year).

Colleges—E. E. Rall, H. H. Sweets, D. M. Edwards, Stonewall Anderson, James E. Clarke, Chas. E. Bauslin, F. W. Stephenson.

Life Work—Gilbert Lovell, W. S. Bovard, W. E. Schell, Chas. E. Bauslin, W. F. Sheldon, Harry T. Stock, Dora K. Degen, T. H. Herman.

Normal Schools—Katharine C. Foster, Mary E. Markley, H. H. Sweets.

University Committee—M. Willard Lampe, George R. Baker, Frances Greenough, Katherine C. Foster, W. F. Sheldon, Mary E. Markley, H. T. Stock, C. P. Harry, J. M. Culbreth, C. Leslie Glenn, Joseph C. Todd.

Religious Education—W. A. Harper, W. S. Bovard, Jas. E. Clark, H. O. Pritchard, C. P. Harry.

The Committee on Policy, through its chairman, Dr. Pritchard, presented its report (see page 342).

VOTED: To adopt the report of the Policy Committee and to refer it to the Executive Committee for carrying out the program for the year.

The Committee on the American Council on Education reported through its Chairman, Dr. Harris.

VOTED: That the report be accepted.

The Budget Committee reported through its Chairman, Dr. Stockwell, as follows:

TENTATIVE BUDGET FOR 1928

Receipts:

| | |
|--|-------------|
| Constituent Boards of Education | \$17,400.00 |
| Association of American Colleges | 4,500.00 |
| CHRISTIAN EDUCATION | 2,200.00 |
| Special donations (estimated) | 1,800.00 |
| Miscellaneous (including interest on bank balance) | 200.00 |
| | <hr/> |
| | \$26,100.00 |
| Balance January 1, 1928 | 1,830.08 |
| | <hr/> |
| Total | \$27,930.08 |

Expenditures:

| | |
|---|-------------|
| Salaries | \$16,000.00 |
| Office rent | 2,100.00 |
| Office expenses | 1,500.00 |
| Traveling expenses | 1,500.00 |
| Annual Meeting | 100.00 |
| American Council on Education | 100.00 |
| CHRISTIAN EDUCATION | 3,600.00 |
| Miscellaneous (including bank service fee of \$350.00, insurance, etc.) | 500.00 |
| Emergency Fund, subject to action of Executive Committee | 1,200.00 |
| | <hr/> |
| | 26,600.00 |
| Balance anticipated January 1, 1929 | \$ 1,330.08 |

*Some Suggestions for Consideration of the Executive
Committee*

The Budget is to be operated as a "closed budget," and any and all changes or modifications are to be made upon recommendations of the Executive Committee.

In harmony with the suggestion of Dr. Kelly, consideration should be given to the employment of a man in the field of administration and finance, looking in particular to the forming of closer contacts with the constituent Boards of Education and to the rendering of a larger service to them.

(Signed) John W. Hancher, E. E. Rall, Henry H. Sweets, Joseph C. Todd, Frederick E. Stockwell, *Chairman*.

VOTED: That the report of the Budget Committee be adopted and referred to the Executive Committee for any minor changes that may be necessary through the year.

VOTED: That the place of the next meeting of the Council be referred to the Executive Committee with power.

In view of injuries having been received by the University Secretary in a railroad wreck in pursuing the work of the Council, the following resolutions were presented and adopted:

RESOLVED, That in view of the condition of Dr. Foster's health and the advice of his physicians that he should have release from all responsibilities for a period of three to six months, we recommend that on condition that Dr. Foster will drop all his work for this Council and the American Association on Religion not later than February 1, and in the confidence that the American Association will grant a similar release under the same conditions, we grant Dr. Foster leave of absence for six months from February 1 on full salary, with the understanding that the time will be utilized in securing a complete recovery of health, and for this purpose the release is granted with earnest hopes that such recovery may certainly be secured.

Mr. Stock offered a closing prayer. Many visitors were introduced.

VOTED: That the Council stand adjourned until the forenoon of Thursday, January 12, when the Council and educational associations of the churches meet in joint session.

*JOINT SESSIONS OF THE COUNCIL OF CHURCH
BOARDS OF EDUCATION AND THE DENOMI-
NATIONAL EDUCATIONAL ASSOCIATIONS*

HOTEL CHALFONTE, THURSDAY, JANUARY 12, 1928

Morning Session

The Council of Church Boards of Education and the educational associations of the several churches met in joint session at the Hotel Chalfonte, at 10:00 A. M., Thursday, January 12.

The subject of the morning's discussion was "The opportunity of the College to Contribute—To the Preparation of the Christian Teacher, the Minister, the Missionary." Its respective phases were presented in turn by Dr. E. D. Soper, of Duke University, Professor William C. Bower, of the Divinity School of the University of Chicago, and Professor Daniel J. Fleming, of Union Theological Seminary. Several men participated in informal discussion from the floor.

The meeting adjourned at 12:15 P. M.

Afternoon Session

The usual mass meeting in which all educational organizations meeting in Atlantic City during the week were represented was held at the Chalfonte Hotel, Thursday afternoon, beginning at 2:30 o'clock. The topic—"Shall Religion and Education be Divorced?" was discussed from three very different angles of approach by Dr. James Moffatt, of Union Theological Seminary, President Bernard I. Bell, of St. Stephen's College, and Bishop Francis J. McConnell, of Pittsburgh. The three speakers were in accord of their appraisal of present-day conditions and the urgent need of earnest, persistent effort to maintain and emphasize the rightful place of religion in higher education.

The meeting adjourned at 4:15 P. M.

Respectfully submitted,

(Signed) O. D. FOSTER, *Secretary*

REPORT OF THE COMMITTEE ON POLICY

Your Committee on Findings chooses to put its conclusions in the form of recommendations, which if adopted by this body should be passed on to the Executive Committee of the Council for action.

However, before making the definite recommendations, we wish to say a word of commendation and appreciation for the splendid program which has been rendered at this annual meeting of the Council; and we express to each of the speakers who have appeared on the program, and to the Chalfonte Hotel management, grateful acknowledgment.

We submit the following recommendations:

(1) That the excellent paper read by Dr. Padelford be printed and that the attention of the constituent Boards of this organization be called to it, urging them to give diligent study to the facts, problems and suggestions contained therein.

(2) That we commend the progress which has been made in the "Campaign of Perseverance" and urge that this campaign be continued until all its objectives have been substantially attained.

(3) We feel that the most crucial and determinative factor in the Christian college is the faculty, and therefore we particularly urge that effective efforts be put forth to secure the facts regarding the training, type and character of college teachers.

(4) That the Council, in cooperation with the respective constituent Boards, make a study of chapel services and other forms of religious activities which are helpful in stimulating and maintaining a Christian atmosphere on the campus.

(5) That in connection with the study of the teacher problem an effort be made to ascertain why some colleges that were originated and nurtured as Christian colleges have ceased to carry out the purposes and objectives for which they were founded.

(6) That in next year's program further study be made as to the elements and processes which are effective in Christian character results.

(7) Dr. Kelly has pointed out the "fluidity" of the present educational situation and we request that every possible effort of our combined forces be used to help to determine the channel through which the fluid mass shall flow.

(8) We are desirous that a more serious consideration of the field at tax-supported and independent institutions of learning be given by the various Boards of Education.

(9) We urge the desirability of greater readiness on the part of the Boards of Education to give genuine cooperation with each other in approaching the above named field.

(10) We would point out that some kind of encouragement be given to the "American Association on Religion" as a hopeful instrument in attacking the problem at university centers.

(11) We ask for a recognition of the School of Religion, right-fully conducted and organized, as one of the essential factors of the program at state universities.

(12) Recognizing the remarkable opportunities at tax-sup-ported and independent institutions of learning, nevertheless we feel the necessity of a careful unbiased study of all the facts and factors which enter into the problem, in order that the most effec-tive approach may be made to these institutions, and we urge that such a study be made.

(13) That the Committee on Religious Education be encour-aged to continue its work in defining minors and majors in re-ligious education. We request that Dr. Harper's paper on this subject be published.

(Signed) T. R. Ludlow, W. A. Harper, Frances Greenough,
M. W. Lampe, H. T. Stock, H. O. Pritchard, *Chairman*.

The gift of a new chapel to Trinity College (Episcopal), Hart-ford, Conn., by W. G. Mather, Cleveland, iron ore magnate, is announced by the board of trustees. Mr. Mather, who is a mem-ber of the board, was graduated from the college in 1877. The new chapel will complete the present building program of the college.

The Westchester County Trust Company, of Yonkers, N. Y., celebrated the Thirtieth Anniversary of its founding with a ban-quet on the evening of January 19, 1928, in the Hudson River Country Club, Yonkers, to which the members of the bar of the city were invited. Addresses were made indicating how lawyers and trust companies may cooperate in the execution of wills, in the administration of estates, in the handling of trusts and in the promotion of wise public giving. Such a gathering is a con-crete example of the spirit and practice of cooperation which are spreading.

THE WORKER'S BOOKSHELF

College—What's the Use?—Herbert E. Hawkes. Doubleday Page & Co. Price, \$2.00.

For an insight into the real problems of college life as seen by a Dean of rare comprehension and long experience, the reader is referred to this book by Dean Herbert E. Hawkes, of Columbia University. The chapters were first contributed to the *New York Tribune* and are written in a correspondingly appealing style. Perplexing questions of the most practical nature are answered by Dean Hawkes, among them being "Why Parents Fail."

R. L. K.

The Changing College—Ernest H. Wilkins. The University of Chicago Press. Price, \$1.50.

President Wilkins' book deals with fundamentals—the nature of the marvelous change which is making something new under the sun in the field of higher education, the structure and function of the curriculum material, the significance and improvement of the teaching process, the relationship between the teacher and the taught—what is there more fundamental in the college world?

Furthermore, the treatment is worthy of the subject. President Wilkins' hand is the hand of a master. *The Changing College* approaches more nearly a philosophy of American higher education than any other book so far produced. There is a penetrating evaluation of curriculum material and helpful suggestions are made as to possible syntheses, particularly as creations of logic. President Wilkins recognizes the need of bringing the students' capacities and interests into the picture as well. These larger syntheses await only further knowledge and this knowledge is being secured.

The Changing College deals in a frank and fearless manner also with such practical questions as who shall go to college, freshman week, the college bookstore and intercollegiate football, and shows how a clear-headed and strong-hearted college administrator goes about his job.

R. L. K.

HERE AND THERE

The Chicago Theological Seminary is promoting the observance of Sunday, February 26, 1928, as Vocation Day, when all the Congregational Ministers of the Middle West, and all of the Seminary's Alumni and former students throughout the world are asked to present to their congregations and Young People's Societies, "The Choice of a Life Work"—with special emphasis on "The Call of the Christian Ministry." Four hundred and fifty pastors have already agreed to cooperate.

* * * * *

Princeton's Graduate School men have received more National Research Fellowship awards than students in any other institution in this country, Dean Andrew Fleming West has reported to the President of Princeton University. With an enrolment limited to 200 students she ranks second in the group of institutions at which National Research Fellows have registered for further study. In the list of institutions that have prepared men receiving National Research Fellowships, Princeton University ranks first with twenty-two men. The University of Chicago is second with twenty-one. The Universities of California and Yale are tied for third place with thirteen each. Harvard University and the University of Wisconsin are tied for fourth place with twelve each. Johns Hopkins University had eleven.

* * * * *

Concordia Seminary at St. Louis, Mo., in addition to its splendid library housed in the Pritzlaff Memorial Building, has a special department library devoted entirely to extension work. Through the kindness of several friends this department library is now equipped with more than 370 representative works, covering every field of theological and philosophical learning. This library is entirely at the disposal of the men who enroll in the Extension Division, paying a nominal sum for the privilege of the library and other printed material.

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